

Anpao

Kin.

THE DAYBREAK.

"Wankantanhan Anpao kin hiyounhipi."—Luke i:78.

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NO. 7.

Wowahokonkiye Wan.

(REV. WM. HOLMES TAWA.)

"O Wakantanka, wowinape qa woxwakake unkitawapi kin, taku waxte wasin kage cin he niye."

Mitakuyeji, de anpetu kin taku wanji awauncipi kta wacin kin he Wicaxta wan Miniwakan eciyapi kin hee qa heon nakal wicoie qeya bdawa kin hena de anpetu kin en Okodakicie Wakan kin wocekiye eye cin hena ee e bdawa.

Wakanxica tawihmuke kin hena ywapica xni ohnayan unkuwapi ecee. Onktomi tahakaxke wan tukten wanunyakapi kinhan he taku on hecen he cin he taku wanji hen ahiikoyake cinhan he ieu qa yute kta e on hecen ehnaka ece, qa he ohnayan otakiya unkuwapi ece, tka iyotan dehantur wanji on waxagya kaopemni unkuwapi kin he miniwakan eciyapi kin hee.

Maka kin owancaya de ounyan, qa wicaxta yawapica xni he anajt pi kta e ohni kuwapi, qa ohni cajeyan iwohdakaj i ece, qa on wowapi obeota akagapi, qa eex nakun oxpaye wanjigji on aomnicie icicagapi qa "Miniwakan yatke xni okodakicie" eya cajeihdataj i ece, heecceqeyax inihanxi maka kin owancaya xkan yanke qa unkix Isauyati oyate kin de en Wakanxica tawihmuke kin de ataya yubdaya ahiunpe, qa tona tukten wownape wan yanke, qa tukten waxakake w yanke cin qa tukten tuwe taku waxtexte kaga wan yanke cin akitonjapi kin hecen teriya wicakuwa yanle, qa on winyan qa hokxiyopa waxtexte ota ceyapi ecee.

Heon ito tona miniwakan kin he otakodajayapi kin ito dena awacannipi kte. Tohan miniwakan kin he wanice cinhan hehan aduxtanpi kta e kecanipi nacece ceyax dehan he wakanxica hecedan xagya iayuze nakax tehan yuke kte qaeex nakun tona den nankapi kin tohanyan ni yaunpi kin hehanyan san waxagya ounye kta wada heon reyam iyeunyanpi kta he unkapepi kte cin ee xni. Wicaxta ota heyapi ecee, "Ho, eyax etahan he wancadan bdatke cin he xice xni," eyapi ece; ho okini he hec-tu nacea qeyax, ito, de iwanyaka po; wicaxta wan paha wan akan natin qa eciyatohan inyan

wan ohmihbe ye cinhan iye tukten cin qaix paha hepiya hiyotankekiye kta cin kinhan okihi kta hwo? Ho, he ito, iwanvaka po; okini tuwe wancadan yatke cinhan ake iyohakam wancadan yatke kte, qa ake iyohakam wancadan yatke kte, hecon yanke cin ecen unhankecia inyan wan ohmihbeyapi unkan wOntontonye kin iyece ix eya tancan kin ontontkiye kte qa okini tiwahie kin ontontkiye kte qa okini cinca kin ontontwakakiye kte.

Hehan nakun wicaxta ota heyapi ecee, "Ohni wayazanhda waun kin on he yatkan waun ce" eyapi. Mitakuyeji, de nakun taku kin wicawada xni. Ito, iwanvaka po, wicaxta tona miniwakan yatke sa kin ohni akantahan tacan kin

iwicayuxica e wanyaka unkokihi ecee. Ohni ixtapi kin xaxapi qa ixta wicayuxica ecee, qa nakun tezipi tanka wicakaga ecee, qa cepapi ee xni kex tancanpi kin he naporwicaya ecee, qa tancan kin ocowas nepe ko cancanwicaya ecee. Ho, dena miniwakan kin decen econ ecee qa sdonunyanpi, heon akantahan kin owanyake waxtexte wicakaga ehantahan hehan nakun mahetahan iwxtexte-wicaya e wicawada kta tka.

Hehan, ito, wicaxta wan tawicu qa cinca ko yukan e ti kte unkan he wicaxta kin anptu wan en otonweta iyaye kte, qa wanna rtayetu unkan itomni hdi kinhan wanna tawicu kin he cinca ob

ya un ecee. Wancadan kodayapi kta kex iye tohanyan nipi kin hehanyan kadowicaya ecee. Hehan tanmahan wicayuwaxte kta e iwacinyanpi kex akapatanhan kin taku wicaxta tanin xni wi-cakaga ecee.

Hehan ehake taku awauncinpi kte cin he dee. Okini tuwer hecannipi nacece, miniwakan kin bdatke xni qa taku e bdatke kta he? ecannipi nacece. Minisni kin hee datkanpi kte cin ee. Miniwakan kin de waxte xni nakax narmana ohni un qa tona yatkanpi kte cin hena ohni tukten isintonnaka ea en eyatkan pi ecee, qa xice kin wicaxta tona miniwakan wiyoheyapi kin ix eya token

owancaya tuktetu kaxta minni kin owhinape qa etanhian iwakpa karya hiyeye do. Maka akan taku hiyeye cin ataya minni kin he wownapeyapi, qa hee ca iwakixagya unpi, qa hetan iwxtepki kin eepe do. Can hiyeye cin mahan miniwakan e un xni tka minni e un do, qa wanunyanpi kin minni kin iwxtepdo.

Ho, hecen mitakuyeji, unkix tona dehan den unkanpi kin dena miniwakan kin beon dehanyan ni unyakonpi hwo? hiya, minni kin heon dehanyan ni unyakonpi do. Nakun tohan waunyazanpi, qa wanna untapi kta e untakunipi xni kinhan okin miniwakan e apor unkuwapi kte xni, tka e minni e apor unkuwapi kte do. Ho, hecen mitakuyeji, taku waxte yatkanpi kte cin unnicapi unkanx owas minixica kin de unyatkanpi kta tka dejez minni kin he wakte qa

Wakantanka unkicagapi kin on he unyatkanpi kte cin ee Wicaxta wan miniwakan eciyapi kin de wicaxta obe kin wanjanian tohni kagi xni ecee, heon unkix tona Wakantanka taokodakicie kin unketahanpi qa wacinye yuba maunuipi kin hena toka wan de waxagya opiciye cin de etahan unkihdutokanpi kta wacincin he Wakantanka ec, qa tukfen woxakake wan yanka hecinhan he Wakantanka ee nakax he waxagunyanpi kta okihi, qa tuwe taku waxte kin owa-in kaga hecinhan he Wakantanka ee, qa on unkiyepi koya waxte unkagapi kta okihi.

Ho, hecen mitakuyeji tona Wowacinye yuba maunuipi kin token wacincin unzapi kta hwo? St. Paul decen unkekiciyapi, "Jesus Christ token tawacincin qon he iyece wacincin duzapipi kta" ce, eye do, unkan he token tawacincin hwo? Tohan rewoskan akiranicye qonhan Wawayutan kin en hi qa inyan qeyah Aguyapi karxi qonhan iyerca inaicipe xni, tka Wakantanka he inape do, qa decen eye do "Aguyapi ec-dan on wicaxta ni kte xni, tka wicoye otoiyohi Wakantanka i eciyatohan iape cin hena on, hecen wowanpi wakan kin en owa yanka ce," eye do. Iyerca inaicipe xni, tka Wakantanka e inape cin he tanin. Hehanakex otonweta aipi qa tipi-wakan ipasotka wan ekca inajinxipi, qa etahan kud hiyuiciye xipi, tka ake itkom decen eye, "Itancan Wakantanka nitawa kin he iyutanyaye kte xni, eya, wowanpi wakan kin en owa yanka ce," eye do. Iho, ake iyerca inaicipe xni, tka ake Wakantanka he inape cin tanin. Ako, wakanxica ohodapi kta cin tkax ake itkom decen

eye, "Satan, aki iyaya wo, Tuwe ixnana ohodapica qa iye rea wowanpiciwicaya okihi kin he Wakantanka hee, keya wowanpi wakan kin en owa yanka ce," eye do. Iho, ake iye inaicipe xni do, tka Wakantanka e inape cin he tanin.

Ho, Wanikiya unkitawapi decen wacinyuza cin on ihakantu kin waxakake ca unhanketa wiconte koya iacalam ahiju kin on taku waxtexte ota yuxtan, tka iyotan Okodakicie Wakan wan unkiyutpanpi qa Atkuku etapa kin ekta kiyotanka, heon mitakuyeji, owasin piyar Wakantanka inaunpapi kte cin hecetu, ecin heon waunxakapi kte, qa ecen oni wan ptecedan kin dee kaex waxteundapi qon isanpa wanji hanska qa waxte e ohunkiciyapi kta. Heon, mitakuyeji, ohniyan Itanean tawicoran kin en suataya han po, qa pahohopicaxniyan aiciciya po, ecin Itanean kin en rtayanipi kta he itay cin kin h ci kte xni e sdonyayapi kin heon.



wote kta e yupiye iytankapi tka akapatanhan itomni hdi qa tiyokacegcegun qa wakxica ko ko paptanye cinhan cinca kin hena tiyokarmi kin en tehowaya icipatan unpi, qa he ateyapi kin ee tka kocipapi kinhan he owanyake kin nina waxte qa oiyokipi ce eyepica xni e sdonunyanpi.

Hehan, ito, waxte wan iciwanya po, wicaxta wan tohni miniwakan yatke xni wan tiyata rtayetu ehan hdi unkan wan na tikiyedan ku kin hehan cinca kin he na itkokipapi qa hera canhanpi xaxa wicakahdi kin on wowiyuxkin kin tanka qa timahen hdicu kin he tipi kin anpetu wi kin hee ca timahen hiyue kin he iyece do. Mitakuyeji, wicaxta wan miniwakan eciyapi kin de decen waihang-

econpi kin he tanin tuktekten unkitani-hdukxan otonwe hiyeye cin wanji ekta wai eca hen awabdeza ece, qa tiyopa kin ohni cangageca toto qeyah unpi qaix mniruha ozan hdepi ece; ho, heon de taku kin waxte ehantahanx hecer akarpeton kuwapi kte xni tka kecanmi. Heon, ito, wocekiye wan nakaha bdawa kin de awacincin, Wakantanka he taku waxte kin owasin kaga e keye do, e hecen miniwakan tukten iwxpa karya kadus wanka e tuwe wanyaka hwo? hiya maka kin owancaya unkokaingapi qeyah tuktetedan mini wan ohinape unkan henaken miniwakan e waunyakapi unkokihi kte xni do. Ho, tka minni kin he unkiwaxtepi kta e he Wakantanka unkicagapi, qa maka kin

ANPAO KIN.

ANPAO KIN wi iyohina, wiyawapi anpetu tokahuya esa, mazaakdirpeyapi. Wi XAKPE on kapi, qa wi iyohina akezaptan (15) aokpani xni, ptayena partapi, wicacaje wanjipta ekta hiyukiyapi kta cippi kinhan, icupi kin iyohina kaxpapi wanji (10c) on kajijupi kta.

Wi XAKPE on kapi, qa wi iyohina wanjipta icupi kta cippi kin, kaxpapi wanji sanm okise (15c) on kajijupi kta.

Icupi xni itokab kajijupi kta.

Wiwapi askabyapi mazaxana wanji qaix nonpa owapi kin, mazaska eekiya, on ANPAO KIN opeton okihipi kta.

Opetoupi kta, wowapi hiyukiyapi qaix ed taku oyakapi kta cippi qia hiyukiyapi ca, wowapi ojuha akand deceed owapi kta.—Rev. W. J. Cleveland, Madison, S.D.

Yawaxteya Cajeyatapi Wowapi Wan.

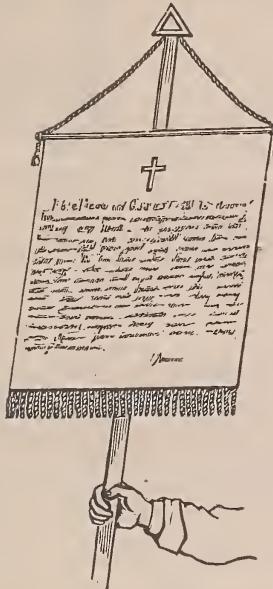
ANPAO KIN icikoyagunyapi qa wicor an waxte eon iyonpaxtakapi kta wookihi yuha. Okodakiciye-wakan opapi t'ka abeveya tipi kin, hena iytot taokiye waxte heca kta. Bixop wauh kin eciyatihan, taku ecamon onxpaxpa oyakapi qa taku bdotan kta wacin kin hena owasin, qa Tipi-wakan iyaza omawani woyakapi kin hena, qa nakan Okodakiciye-wakan kin wotan tawa toktokeca ed kapagi kta. Oyate unkitawapi kin owasin ANPAO KIN icupi qa sann wicaxa tokeca wicaqipi nin ecamini. W. H. HALE, Yewicaxapi Bixop.

Wotanin-waxte Ayapi On W. cekieye.

Anpetu iyohe wicohaya he cin ehna heypati kta. Wanikiya waxte isto wacantkiya nitawa kdu-gud, canicipawega akan otkeyahan yaun tka qon, maka akand wicaca unpi kin owasin. Niye ekta etonwanpi qa niwicayapi nunwe. Amen.

Winyan Omnickiye oekde onspeiciciyapi kte cin hee:

"Taku ecanonpi kinhan, wicoe qa wicor kin unma tukte kaxa, Jesus Itancan kin caje on owasin eon po." Kolosse, 3; 17.



Onxpia II—Christian Wowicada

WOONSPE VIII.

WOONSPE WICOIE—WOWICADA.

Oekde.—"Wowicada kin he kitanye rein yakitanpi kta." Jude, 3.

W. Wowicada nitawa Woeye kin eya wo.

A. Wakantanka, Ateyapi Iyotan-waxake cin marpiya maka iyakna Kage cin, he wicawada:

Qa Jesus Christ, Cinhintku hecena, Itancan unyanpi kin; He Woniya Wakan eciyatihan icaga, Witanxna un Mary etanhan tonpi; Pontius Pilate kakixya, Canicipawega en okatanpi, te carapi; Kuya hades ekta i, Iyamican wicate cin etanhan ake kini; Wankan mapiya kin ekta iyaye, Ca Wakantanka, Ateyapi Iyotan-waxaka etapa kin eciyatihan iotanka; Heciyatanhan wicaxa i-tapi kin wicayaco u kta.

Woniya Wakan kin he wicawada; Okodakiciye Wakan Owancaya kin; Wakanpi Odakonkiciyapi kin; Woartani kajijupi kin; Wicatangan kini kte cin; Qa Wiconi owihanke wanice cin. Amen.

W. Creed eyapi kin on toked kapi he?

A. Wowicada kin.

W. He ed taku oyakapi he?

A. Taku wowicake wadakin kta iyececa kin hena.

W. Wowicada kin he tukte tanhan unyuhipi he?

A. Okodakiciye Wakan kin he he unqupi.

W. Woonspe tawa kin hena owasin tukted iyeunyanpi kta unkohiphi he?

A. Wowapi Wakan kin ed.

W. Toked nun kta iyececa he?

A. Miha kin on epin kta iyececa.

W. Nakun toked nun kta iyececa he?

A. He wowicake wadaka se iyececa midhu kta iyececa.

W. Heced ikduhapi qa ipi kin on taninyeyapi kin he taku eciyapi he?

A. Wowicada kin okdakapi.

W. Christian tokeca deconpi ece tka qon he?

A. Ho, nakun wanjikji heon tewicayapi exa inihanhxi econpi.

W. Tona heconpi qon taku ewicakiyapi he?

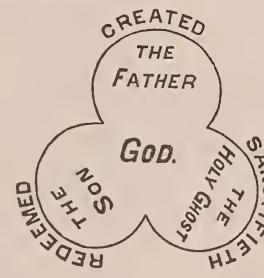
A. Martyrs.

Wayawacicayapi ekta wakanheja taku wanji ohiyapi kta kuwapi canna he yuhapi kta kitappi unkeyapi tuktek. Woeye kin he oekde nitawa kin ed un he? Taku wanji icupi kta e on nina skinciyapi he heced kapi; qa talku wanji teridapi unkan he yuxicapi xni yan kduhapi kta e on wokicize econpi heced tuktek nakun kapi. Akicita wokicize ed yapi canna, wanji wowapi wiyo-kihena, qaix wowapi owanyag waxte, akan makoce tawapi wiyacippi tawa qa iapi karnigapi tawa oowa wiyakpalkpa onowapi heca wan yuha mani, heced

onisp kta iyececa he?

A. Caje Wakan kin He on miniamaxtanpi kin heon.

Tohinni maxtin-tawote ape wanji duxpi he? Hehan dujuju qa onxpia yamni kin hena toked ape yamni iyececa sececa kecanni he? Ded taku owapi kin he maxtin-tawote ape iyececa he? Ho, heca taxpu yuksapi iyececa. Tipi-wakan ed heca ota tuktek wanda kapi naceca. He toka e Tipi-wakan itimahed heca ekdepi huwo, ecanni he? Ecin, ape kin hena Trinity kin on woon spe waxte qa wakan onspeunkiyapi kta iyo-kihi kin heon etanhan. Ape ciqciqana yamni hena ape wanjiina kin he iyececa Ateyapi kin, qa Cinhintku kin, qa Woniya Wakan kin hena Tuwe Yamnipi exa Wakantanka wanji pina kin he onspeunkiyapi. Tuwe Yamnipi kin dena otoiyohi niye etkiya nina waonxida qa waxte. Wakantanka Ateyapi kin Iye icarnian,



qa ohinni awanniyaka. Wakantanka Cinhintku kin Iye we tawa kin on, wakanxica towax ike kin etanhan, openiton; niye qa wicaxa owasin on canicipawega akand kakija qa ta qonhand we kpapsan qon he ehand. Wakantanka Woniya Wakan kin Iye nicanter kin ed woa-wacain waxtexte nicu, qa niwaxte kta e heon anpetu iyohe oniciya. Nicante ataya on de wicayada, qa Wakantanka wakanheja waxake xni wan heced taku ota eackicon kin He ijehan wopida yaqu kta iyececa.

WOONSPE X.

AKTA YAWAPI.

W. Okodakiciye Wakan Wiwica wangapi kin onxpia inonpa kin ed taku cajeyatapi he?

A. Christian Wowicada kin.

W. Wowicada eyapi kin, he on toked kapi he?

A. Taku wowicake wadakin kta iyececa kin he.

W. Wowicada kin he taku iyacippi he?

A. Wiyokihena wan.

W. Christ taakicita kin he on toked econpi kta iyececa he?

A. Tuwepi qeyax owasin he wanyaka okihipi kta e heced ayapi kta.

W. Nakun taku he?

A. Sutaya oyuspapi kta iyececa.

W. Qa nakun taku he?

A. He wokicize ed makicijinpi kta e wiyeaya unpi kta iyececa.

W. Nix niye kin heced econpi kta iyececa he?

A. Tox, ecin Christ taakicita hemaca dakax.

W. Wowicada kin etanhan taku iyonsp kta iyececa he?

A. Trinity Wakan kin wicawada kte cin hee.

W. Trinity kin He taku iyacippi he?

A. Maxtin-tawote ape wanji.

W. Maxtin-tawote ape kin onxpia tonakeca he?

A. Yamni.

W. Trinity Wakan kin ed Tuwe kin tonakeca he?

A. Yamni.

W. Wowicada kin ed nakun taku onisp kta iyececa he?

A. Okodakiciye Wakan kin wicawada kte cin hee.

W. Wowicada kin etanhan nakun taku onisp kta iyececa he?

A. Wakantanka woartani kicicajuju kte cin hee.

W. Qa nakun taku he?

A. Tancan unkitawapi kin wicarapi kin etanhan piyza kinippi kta.

W. Tancan unkitawapi kin piya eki-ecuyapi kta he toked tanyan sdodun-

yanpi he?

A. Christ kini kin he eciyatohan on.

W. Nakun taku wowicake yadakin kta betahan onisp kta iyececa he?

A. Marpiya ekta wiconi wan owihanke waniciyapi kte cin he.

W. Wiconi wowiyuxkin ojuna kin he ohiyeunkiciciye ciqon He tuwe he?

A. Jesus Christ Itancan unkitawapi kin.

Onxpia III.—Christian Oranpi.

WOONSPE XI.

WOONSPE WICOIE—ORAN.

Oekde.—"Wakantanka kokipa wo, qa Iye tawaohope kin ahopa wo." Eyanpha 12; 13.

W. Waenickiciyapi kin, Wakantanka Woahope tawa kin hena ahoyapin kta, wociconze eniciciyapi keha. Hena tonakeca omakiyaka wo.

A. Wikeemna.

W. Tona ee he?

A. Kdinapapi Wicowoyake iwikcemna-nonpa kin ed, hera Wakantanka eya qa heya, Itancan Wakantanka nitawa, Egypt makoce etanhan, wayaka tipi etanhan, inapeniye cin He miye.

W. Woahope kin dena tokahaya owapi qonhand he taku e akand owapi he?

A. Inyan bdaska nonpa.

W. Hena toked owapi he?

A. Wakantanka napsukaza tawa kin he on.

W. He tuktedtu e Wakantanka Moses hena qu he?

A. Re wanji Sinai eciyapi kin heditu.

W. Hena tuwepi e Wakantanka Moses onspewicakiya xi he?

A. Israel cincapi kin.

W. Tuwe tokeca nakun iyowaja he?

A. Ho, tuweke ceyax owasin iyowaja.

W. Niye hena ahoyapin kta iyececa he?

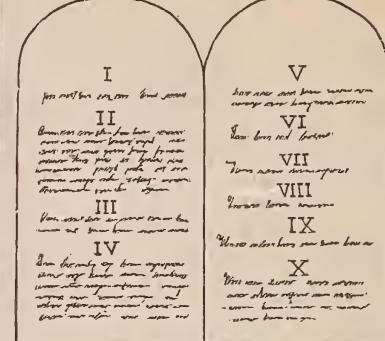
A. Ho, owaran kta iyececa kin hee?

W. Woahope iyan bdaska tokahaya kin akand owapi kin hena tona ee he?

A. Topa tokahaya oyakapi kin hena ee.

W. Inyan inonpa kin akand owapi kin hena tona ee he?

A. Xakpe ehake oyakapi kin hena ee.



EXODUS XX.

Ite-owapi wan ded kagapi kin ihukuya caje owapi kin he taku caje he?

Wowapi Wakan ed wowapi inonpa kin he caje kin ee, unkan he ed wicowoyake iwikcemna nonpa kin ed unkodapi kinhan Woahope Wikeemna kin hed ieyunyanpi kta. Exodus eyapi kin he "kdinapapi" heced kapi, qa oyate wan Egypt makoce ed tehan wayaka unpi qa nina kakkijapi, tka hetahan kdinapapi qon hena woyakapi tawapi wowapi kin he ed unkokiyakapi. Wakantanka tokedked yusawicaye cin hecekced okna ikdaka omanipi, makoce owanyag waxte wan, Canaan eciyapi, ekta ihunnipi hehanyan. Wicitokab minowanca wanka; exa Wakantanka he kiyuxpa, qa minikin konkaxke iyececa anog bosdad inajinkiya, heced maka puza akand mani koakatanhan iyayapi kta okihipi. Hetahan canku okna yapi kin makoskan tuwan tanka opta rpay; exa ake Wakantanka, anpetu canna marpiya bosdad han heca wan okna, qa hanhepi canna pete bosdad han okna, wicitokab iyaya, heced canku nunipi kte xni e heon etanhan. Marpiya kin he, qaix peta kin e

exa owanji naje kinhan, wakeya ekdepi qa okna etipi. Taku yutapi kta wanica sececa qouhanhan, Wakantanka woyute marpiya etanhan on wowicaqu, qa yatkapi kta e on inyan suksuta etanhan mini hiywicakiciya. Heced omanipi qon icunhan arpetu wanji re wan tanka, Sina'i eciyapi, ekta hipi unkan hed tehan owanji yankapi. Wakantanka Moses re inkpa ekta kico, unkan inyan nonpa Woahope akand owapi kin hena qu, qa Israel cincapi kin hena onspewakiya xi, Iye toked tawacin sdodyapi qa eced econpi kta e heon etanhan.

Tehan ikdaka omaipi qon heohanke ta ihunoikiyapi: ecin Wakantanka Canaan ekta tanyan awicahi, qa hed maga ojupi qa tipi icicagapi, dakax makoce wan Wakantanka wicaqu kta kewicakiye ciqon he wana ed ahivotankapi kin heon etanhan. He tokae Wakantanka hena tewicarida qa awanwicayaka he? Hena Iye Okodakiciye Wakan tawa qa Wicotakuye tawa kin he epi daxak.

Nix eya Wakantanka Okodakiciye Wanjan tawa kin oyapa, qa nix eya Wakantanka Woahope tawa kin ahoyapin kta iyeccea, unkan Iye tenirida kta, qa cinca wan teridapi kin iyed, awanniyakin kta, qa maka kin de opta ikdaka se omayani kin icunhan, qa makoce wan niuc kta keniciye ciqon. Marpiya makoce kin hee, ekta ihunniyan tanyan yusaniyin kta e he tanyan sdolya yaau kta iyeccea.

WOONSPE XII.

WOONSPE WICOIE—WAKANTANKA.

Oekd—“Itancan kin Wakantanka tanka kin heon, ho, taku wakan owasin iwankab Wicayatapi tauka un.” Ps. 95:?

W. Woahope tokaheya kin eya wo?

A. Mitokan taku wakan tokeea duhe kte xni.

W. Wicoie wan on Wakantanka toked waxake cin onspunkiyapi kin he tutke e he?

A. Iyo'an-waxaka.

W. Wakantanka towa-xake kin toked ikdutanin he?

A. Miye makaga, qa maka owasin kage cin he on.

W. Wakantanka niye qa maka owasin awanyaka he?

A. Ho, hecon.

W. Woahope tawa kin hena toked ahoyapin kta oyakihie?

A. Wakantanka wicawada kin he eciyatanhan on.

W. Wakantanka heced tanka qa waxte dakax heon etanhan taku itonyapin kta iyeccea kin he tutke e he?

A. Iye iyokipiyayin kte xni kin he itonwapi kta iyeccea kin ee.

W. Iye waxte dakax heon etanhan nix toked oyaran kta iyeccea he?

A. Micante kin ataya on cantewakin kia.

W. Iye canteyakiye cinhan toked he yakdutanin kta oyakihie?

A. Woahope tawa eced ecamon kta e aimiciciye cin on.

Watexdale kicunpi ece kin, hena taku wicaxapi he? Hena wicayatapi—hecapi, ci? Qa wicayatapi wanji watexdale kicunkiyapi eca, taoyate kin iyuxkinpi qa woyiyuxkin tawapi otakiya kdutaniinpi ece. Wacipi, qa dwanpi, qa wotapi, qa wicayatapi kin iye wicayatapi-oiyotanke, oiyotanke iyotan wankantuya qa waxte he heced kapi, heca wan akand ioytankehan yanka. Eya, heced wicayatapi oiyotanke wanji akand ioytankeunkiyapi kta e, qa watexdale kicunkiyapi kta wicaxa-



yatapi makoce kin de ed takuna unyuhapi xni ce ehapi kta naeca. Exa Wicayatapi wanji tanka qa tawaunyapi yukan, qa otokahetanhan wicayatapi ni unpi kta qon hena owasin etanhan tukte wanji ke ceyax he isanpa De nina tanka, qa waonxida, qa waxte. He unkiye nina rcin teunridapi. He wanda-kin kta yacin he? Eya, dehand niixta kin wowitan tawa ayutin kta ecaca iyo-kihi xni, exa takomni anpa wan hi kta ed awicakehan Wicayatapi kin to-wanyag-waxte rca kduha un ixta on

qa Iye toked iyukcan kin hena nina awacani, qa wicaxa tokeca Iye waxtedakapi kta yakuwa ece. Unkan oowa kin dena owasin witaya eunkdepi kinhan watexdale wan Wakantanka, Wicayatapi Tanka rce cin Hee, unkiye otoiyohi Iye unqupi kta cin kin he kagin kta. Love (wocantekiye) he watexdale kin ee, he uncantereyi kin hed ecena etanhan hiyu okihai kin, heced on Iye hed oiyotanke iyotan wakantuya qa waxte kin he tawa kta.

Wakan-Cekiyapi Ekta Yapi Kta Igluwyeyapi.

ANPAO KIN, mitakola; ito, Wakan-cekiyapi ekta unyanpi kta igluwyeyapi wanji ciqayela cajeblatin kta.

Ho, ito, le anpetu kin Owankayujajapi kin heca ca, ito, canota wakaksaksa kta. Icin, hinhan-

kiyapi kta. Okinax oape wanji sam hanke ecel unyanpi kte cin heon inaunri-nipi kta. Hecel econgonpi canna iye-hantula rcin unkipi sa, na wakan-cekiya ayuxtapi kin hecena rein orankoya ungliyakupi kta. Icin, ake rtayetu kin unyanpi kta heon.

Ho, unglipin iyeccanna xungonajin kin el peji ewagnakin kta; icin, hanhepi unglipin kte cin heon. Eya, he tase wacringnuniyankel waun kte xni tka Wawapi-wakan wicoiye wan on wawahonkonkiyapi kte con he wicoiye kin wagli kinowale na lila onmaspe kta wakawa kta, nainx Anpetu-wakan kin he itonpe-ya waun kta. Ho, can wakaksaksa qon etan winyeya ewagnakin kta, owekinax peta smi hanl unglipin kte cin heon.

Icin, Anpetu wakan iyohi hecel econgonpi, wan, kola, Anpetu-wakan icunhan ikceya toki mni kte cin iyomakipi xni lar. Anpetu-wakan icunhan, kola, watokxu ilale con he itonwape lo. Nakun can qin yai qon he nakun itonwape lo. Icin, anpetu kin he el tipi-wakan ekta unyanpi kta; icin, anpetu okirapi kin wakan-yan luha kte cin he kiksuya wo, eye lo, Wakantanka Ato, rupiyunlel.

JOHN T. HENRY,
Mato-rlo-najin.

Milayatpika Tatiyoxpaye Etanhan.

ANPAO KIN; Ito, kola iya-pi wanji yaotanin cixi kte lo. Wicaxa waxte kin hemaca xni tka, ito, taku wan olaka yunkan heon hepe lo. Taku waxte ecela yacin, nahani ake wokipajin ko ola'ka yunkan heon hepe lo.

Ito, wicaxa wanji oran xica yunkau otonwaheta xkata i nahani gli nahani oran kin owotanla aya sele-ecca ye lo. Ca he, ito, he winawizipi iyeccea xni ye lo. Waxicun kin maka sitominiyan oxkate kin he yu-hapi, ca el Lakota wanji natakin kta cinwicakiyin kta iyeceea xni ye lo. Iho, Lakota wanji wocekiye el unehantanx, el ecela Wowapi-wakan kin, na hel Wakantanka toiyekin iyeye wacin woonspecicieye kin waxte ye lo. Nahani owotanla unpi kinhan tanyan unqonpi kta iyeceutu we lo, nahani xehanx owotanla urpi kte lo, na kiciwizipi kte xni ye lo. Hececa yunkan tona witko qon hena wocekiye unkipi kta iyeceutu we lo.

Iho, Lakota qeya owacekiye el unpi qon owotanla unpi waxteke lo. Eya, tokexa Lakota kin ableze xpi el wanjiigji oinkpahan unkipi gloyapi kta ye lo. Iho, xehanx, Lakota qeya owocekiye el unpi qon wiyapaya woiyapi xni kinhan tanyan unqonpi kta iyeceutu we lo. Iho, he-nala epin kte lo; ANPAO KIN icu kin, napeciuyape lo.

WEARS EAGLE.

St John's Koxxa Omnickiye.

Chapel of The Holy Name, Andrus, S. D., hed St. John's Koxxa Omnickiye unpi kin opikiyapi, qa dena oitancanpi. Eli Hinhan-kinyan he Itancan tokaheya; Edward H. Bates, Okihe; Andrew McBride, womnaye; James Berry, wokipakaga; Baptiste Hope, Wotan-waxte wamnaye awanyaka; Daniel Bubuna, wayazanka eced un kta; qa nakun Daniel Bubuna he tipi-wakan tiyopa-awan-yaka.

Dena Okodakiciye Wakan ed okiyapi kta, wi xakpe xkanpi kta.

JOHN MCBRIDE.



wandakin kta. Unkan debantu kex watexdale yaqu kta oyakihie wanji yuke do. He taku he? eha he? Ecin, tokaheya loyal, wacinyepica he kapi, heced yaun kta. Loyal eyapi kin ed oowa tokaheya kin he taku eciyapi he? L. Ho, watexdale kin ed oowa tokaheya kin hee. Iye taku eye cin he wokicake yadaka, qa He kipajinyan aiapi kinhan niye nayecijin kta he heced kapi. Watexdale kin ed oowa iyokihe kin he O ee. He obedient, waanagoptan he kapi, qa he wicoie kin he eekiya eknakapi. Iye toked econ nixi kinhan iduxkin qa eercin ecanon ece, he heced kapi. Oowa iyamni kin he V ee, qa venerate, yuonihan he kapi, qa he wicoie kin he eekiya eknakapi. Iye itokab canpexka makade erpeniciya, qa Iye cajeyatapi kinhan aiyukcanyan inina yaun ece he heced kapi. Oowa ehake kin he E ee, he esteem, iyotan-dakapi he kapi. qa he wicoie kin he eekiya eknakapi. De taku kin niyuk' kinhan, taku owasin isanpa Iye

kin Anpetu-wakan kta ca wakan-cekiyapi kta ekta unyanpi kte lo, ca le anpetu kin lila pimiciya. Nakun campagmianyan slaya ewagle kta, na rtayetu kin xunka-wakan timahe ewicawegle kte lo. Nakun inx eya winyan mitawa kin timahel xkiniciya, icin hinhan, rei unkiyapi kta, icin, eya xna. Mazaxkanx napecinunka kin hehanl tokiya karlapisa, ca he waiyehanl unkipi kta uncipi. Icin, nakun tokaheya xna Anpetu-wakan wayawapi, ca he cijala ecela onspewicakiyapi xni, nakun tankapi ko onspewicakiyapi ca heon he omaspe kte rei.

Ho, eya, hinhan, kin unkiktapi, na ceuntipi, na unxkanpi kta tka, ito, wocekiye-wowapi wan iweku na tiyognaka ceunkiyapi kta, na naowotanckiyapi kin xung wowaqu kta etkiya mnin kta, yunkan hel Jesus toie wan weksyin kta, waniyanti woyicagu-pi kin he heced keye cin he eya xna he yuptinawapin kta. Ho, xungwoqu mi-gluxtan na wagli kta, na hel inarni wol unkiyotankapi kta, ito, eyax ake ceun-

THE DAYBREAK.

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LETTER OF COMMENDATION.

The tendency of THE DAYBREAK is to provoke to good works and to bind us together. It will be a special help to the scattered members of the Church. Besides other Church news, it will contain my official notice and accounts of my Episcopal acts and visitations. I hope our people will take it and circulate it.

W. H. HARE,
Missionary Bishop.

1 CENT PIECES.

The Great Demand For Them and the Reason of It.

Ever since August last there has been an exceedingly heavy demand on the United States treasury for 1 cent pieces. This demand is not confined to any one commercial center, but comes alike from all sections of the country. Treasury officials attribute it to the growing custom in dry goods establishments and other business houses of marking down prices from round figures, which practice naturally requires a good supply of pennies for making change. Prior to its adoption the 1 cent piece cut a very small figure in ordinary shopping transactions.

Although the demand has been general for the last two months, it has been conspicuously heavy of late in the case of Chicago and St. Louis, and the theory is advanced that this special demand is due to the availability of the 1 cent piece for the purchase of local newspapers. The stock of pennies in the sub-treasuries at Chicago and St. Louis was nearly exhausted a week ago, and it was found necessary to call upon another subtreasury for assistance in that respect.

The treasury department is doing its best to meet the demand, and for the last two months the mint at Philadelphia has kept three presses constantly in operation for the exclusive coinage of 1 cent pieces. The daily output has been 150,000 pieces, of the value of \$1,500. The government apparently derives a profit of \$1,200 a day on this coinage, the seigniorage being at the rate of nearly 80 per cent of the face value of the coins. This profit disappears, of course, when the coins are redeemed. It is estimated that there are 780,000,000 1 cent pieces outstanding.—Washington Star.

Smart Boy.

Mr. Arthur Roberts once had a lad in his service not overladen with aptitude. One day his master said to the page:

"Did you tell that awful bore who called that I had gone to Calcutta?"

"Yes, sir," replied the boy. "I said you started this morning."

"Good boy. What did he say?"

The boy's reply was charming.

"He wished to know when you'd be back, and I told him I didn't think you'd be back till after lunch, sir!"—London Tit-Bits.

During the middle ages reprisals were common. The vengeance taken for a brave defense of a town or castle was generally the hanging of the most prominent officers and men among the defenders.

The Successful Man.

"The successful man," said Mr. Gratebar, "is by no means helpful to himself alone. He helps a great lot of other people as well. There isn't a healthy, vigorous, energetic, self-reliant, successful man whose example does not breed the same qualities in others, and personal contact with such a man is an active stimulant and direct aid to success. He awakens in us new strength and arouses ambition. He winds us up and sets us going. See to it, my friend, that you don't run down."

MENDED A BROKEN NECK.

Remarkable Surgical Operation by Cleveland Physicians.

Two Cleveland surgeons, Charles B. Humiston and Samuel E. Kaestlin, have brought to a complete recovery Erwin Keidel, a 14-year old boy, who sustained a complete fracture of the cervical vertebrae.

There is no case on record where this has ever been accomplished before. The textbooks tell of only two cases of even partial recovery. Both are English cases, and in the one the victim died after 14 months' suffering. In the other case death came after 15 years of pain.

The medical profession are unanimous in asserting that young Keidel is now as physically perfect as he was before the fracture of the vertebrae.

The fracture he sustained is exactly the same as that which accompanies executions by hanging, where death is said to be instantaneous.

Keidel received his injury on Aug. 24, when he was run over by a heavy wagon. The wheel in passing over him doubled his head under his body, and the neck vertebrae snapped with a sound like the crack of a whip.

Dr. Kaestlin was immediately on the scene. He fixed the injury at once, from the fact that respiration had ceased, the seat of the respiratory powers being between the third and second cervical vertebrae.

Holding the boy's head so that the respiration returned, the doctor drove with him to the hospital.

There Dr. Humiston was called, and the two surgeons determined to throw prudence aside and enter into a struggle to save the boy's life.

Delicate operations were entered into, with the object of having the fractured vertebrae knit, and then the boy's head was placed in an immovable iron cage. His body was also strapped down.

A month after the time of the accident the cage was removed, and the surgeons were amazed and delighted to find that their hopes had been entirely realized.—New York Sun.

Salt is like good humor--almost everything is better for a pinch of it.

General Miles.

A member of various social organizations, General Miles yet takes much more pleasure in home than in club life. He has the happy art of making strong and loyal friends. He has always enjoyed outdoor sports and athletic exercises and did not miss, you may be sure, being at the America's cup races in September. He is fond of horseback riding and appears to great advantage mounted, but has come to prefer the bicycle, and in his daily spins on the wheel his daughter or his son, a lad about to enter his teens, is often his companion. He likes to have pet animals about him, especially good dogs, "and his pets," as a friend once said, "are the pets of the whole family."

In manner the general is quiet and self controlled, but none the less affable and courteous, and it has been remarked that he never refuses to see anybody who calls upon him. Perhaps it is a systematic method in routine work, with a habit of beginning as soon as possible whatever has to be done, that gives him this abundant leisure for visitors. The members of his family have access to his library in his working hours and never seem to disturb him. He is free from affectations and presents no eccentricities or angularities with which to point a "character sketch."—George E. Pond in McClure's Magazine.

Knew How It Would Be.

The simplicity of children is sometimes hard to fathom. In the following case, for instance, reported by an exchange, was the boy's innocence real or affected?

He had brought home his monthly school report, which made a poor showing.

"This is very unsatisfactory," said his father as he looked it over. "I am not at all pleased with it."

"I knew you wouldn't be," answered the little boy. "I told the teacher so, but she said she couldn't change it."—Youth's Companion.

REGISTERED MATTER

OUR POSTAL DEPARTMENT NOT LIABLE IN CASE OF LOSS.

The Government Does Not Pay Indemnity. The Business Is Decreasing—In Almost All Other Countries Senders Are Compensated For Losses.

No wonder that the registry business of the postoffice department is steadily diminishing! The people are losing confidence in the system as a means of insurance. Though the fee has been reduced from 10 to 8 cents, the number of letters and parcels registered during the last fiscal year was less than 11,000,000. Four years ago the number exceeded 15,000,000 annually. What is wanted is safety, and the system does not give it.

When a mail car or a postoffice is robbed, it is always the registered matter, advertised on its face as valuable, that is taken. In 1860 the postmaster general of the United States advocated the abandonment of registration on the ground that it was "fruitful only of danger to what it was designed to protect."

The remedy is very simple. The government ought to grant compensation for registered letters lost or destroyed. Nearly all foreign countries give such insurance. In Great Britain, for example, the registration fee is only 4 cents, and if the letter is not safely delivered to the addressee, an indemnity of \$10 is paid to the loser. A graduated series of fees is so arranged that the sender of a parcel can insure it up to \$250, this maximum guarantee requiring the payment of 22 cents. The parcel must be marked with its value.

It is stated in the postal regulations of the United Kingdom, rather quaintly, that payment of such insurance will be made by the postmaster general "not in consequence of legal liability, but voluntarily and as an act of grace." Registration of money or jewelry is compulsory; such articles are not permitted to be sent in the ordinary mails. At the same time parcels addressed to foreign parts cannot be registered, though for India they may be insured. The British government pays up to \$10 for the value of any ordinary unregistered package that is lost in its mail service. This applies only in the United Kingdom, and it does not govern at all if the parcel is improperly wrapped or contains eggs, liquids or very fragile articles.

Nearly all foreign countries insure letters and packages up to \$10 in their domestic service without extra fee. On the other hand, no indemnity is paid even for registered mail matter by the United States, Brazil, Bolivia, Paraguay, Uruguay, Chile, British India, Japan and Kongo. These are the only exceptions to the general rule. The third assistant postmaster general of the United States in two annual reports has recommended to congress the granting of an indemnity on registered letters and packages not to exceed \$10. This is sure to be done sooner or later.

Turning to the regulations of the International Postal union, one finds that the sender of a registered package to a foreign country is entitled to \$10 in case of loss, unless the latter has been occasioned by "force majeure"—meaning war. This indemnity must be paid by the government that dispatches the package. However, that government may recover the amount from the government in whose territory the loss was incurred.

The adoption by Uncle Sam of an indemnity limited to \$10 would increase the confidence of the public at very little cost. During the last fiscal year 654 pieces of registered matter were lost. Supposing the maximum payment to be granted in each instance, the entire expense of such insurance would be \$6,540 for the twelvemonth. This is a trifling compared with the money gained that would accrue to the government from the increase in the registry business that would follow the acceptance of the indemnity plan. The latter would take from the ordinary mails a vast number of money letters and would make the transmission of such letters much more safe.

The registry system practically prevents dishonesty on the part of postal employees. Every person who handles a registered letter or package must give a receipt for it. If it is lost, the postoffice department can put its hand, so to speak, on the spot where it disappeared. It can go right to the individual who had it when it vanished and can hold him responsible. If it is a case of theft, it is known exactly at what spot search ought to be begun, and the missing package or letter is very apt to be recovered.

It is considered most desirable that valuable packages should be taken out of the ordinary mails, where their presence is a constant temptation to postal employees. Thefts by them involve heavy expenses for detective work, trials, etc. Thousands of people make a regular practice of sending money in the ordinary mails because they believe that the chances of loss are increased by registration.—New York World.

DEADLY SHOTS FIRED BY THE SUN.

In One Instance an Innocent Man Was Sentenced to Be Hanged.

In a recent paper appeared an account of a strange accident in which a man was killed by the discharge of a gun while lying asleep on a lounge in his room, the weapon being discharged by reflected rays of the sun falling upon the cartridge chamber of the firearm.

Since the publication of the story a correspondent from York, Pa., writes concerning the accident and refers to a similar case, in which, through the efforts of a clever Cincinnati lawyer named G. C. Wallis, the person accused of murder and sentenced to be hanged was set at liberty, the circumstantial evidence on which he was convicted being entirely exploded by a witnessed demonstration as to how the accident really occurred.

The York correspondent referred to volume 13 of The Criminal Law Magazine, page 607, on which a full account of the case appears. The case was that of the state of Tennessee against Avery, tried in Henry county, that state, and is one of the most remarkable in the history of criminal jurisprudence.

In June, 1887, Charles Ensley, the cousin of a man of the name of Avery, was killed in his room while lying on a lounge, about 3 o'clock in the afternoon. The weapon which caused the death was a small rifle, sending a .32 caliber ball through Ensley's brain. No one was in the house at the time but Ensley. An empty rifle was found lying on a rack on a wall of the room in which the killing occurred, and the bullet fitted the tube.

Avery was arrested for the crime, as he was the only living close relative to Ensley, and by his death profited to the amount of about \$100,000. Avery was tried, pleaded not guilty, but was convicted of murder in the first degree and sentenced to be hanged. He appealed to the supreme court and engaged Mr. Wallis to defend him. The supreme court remanded the case back to the circuit court on technical errors. Two mistrials were brought about, and then came the strangest part of the story.

The brilliant Wallis struck the keynote to the mystery. In August, 1891, he had the rifle loaded and hung on the wall. A white sheet with the form of a man marked on it was placed in exactly the position occupied by Ensley when lying asleep, and a heavy cut glass pitcher of water like the one found in the room was placed on the shelf above. The temperature was 90 degrees in the shade, one of the hottest days of the year.

The pitcher acted as a sunglasses, and the hot rays of the sun shining through the water were refracted directly on the cartridge chamber of the rifle.

Eight witnesses were in the room, and a few minutes after 3 o'clock a puff and a report occurred, and the ball struck the outlined form back of the ear in the exact location where Ensley was shot, and the theory of circumstantial evidence went to pieces. The incident, being witnessed and sworn to, readily explained itself to the jury.—Cincinnati Enquirer.

The attachments of mere mirth are but the shadows of that true friendship of which the sincere affections of the heart are the substance.—Burton.